A U M

"Who can describe him who is not to be apprehended by the senses: who is ıe best of all things; the supreme soul, self-existent: who is devoid of all the distinuishing characteristics of complexion, caste, or the like; and is exempt from birth, icissitude, death or decay: who is always and alone: who exists everywhere, and in hom all things here exist; and who is thence named Vasudeva? He is Brahma neuter), supreme, lord, eternal, unborn, imperishable, undecaying; of one essence; ver pure, as free from defects. He, that Brahma was (is) all things; comprehendıg in his own nature the indiscrete and discrete." VISHNU PURANA, *Chapter II.*

THEOSOPHY

Vol. XI APRIL, 1923 No. 6

No Theosophical Society, as such, is responsible for any opinion or declaration in his magazine, by whomsoever expressed, unless contained in an official document.

Where any article, or statement, has the author's name attached, he alone is reponsible, and for those which are unsigned, the Editors will be accountable.

SPIRITUAL TWILIGHT

WHEN H.P.B. called this a "transition age" they were few indeed who lent an ear to her or to her philosophy. Since then the God of War has cried havoc, tumbling men by milions into the peace of death by violence; living hundreds of millions weat in fears; thrones have become kindlings, governments are drift in Sargassos of debts and expediencies. The leaders of mankind whisper to each other, What next?

Promises to pay are being emitted in an ever-increasing deluge ɔy Church and State, but their validity is no longer unquestioned by itizen and layman.

Meredith Nicholson, the novelist, writing in the New York *Sun* ɔf December 21st—day of augury—puts the feelings of millions nto a few graphic sentences:

"I believe America is experiencing just now a spiritual twilight. We are not serious about the things that most vitally concern us. We avoid the disagreeable. We are given to side-stepping situaions that require honest thought and decisive action. Much invoked ɔy the cheery optimist is Browning's blithe declaration that God ɔeing in His heaven all's right with the world.

"A democracy like ours needs for its full realization and security a spiritual light. This, it seems to me, the churches are not diffusng. Dogma has become an increasing burden upon Christianity. Too many people try to explain Jesus. Jesus of all characters in history least needs explanation.

"It is much easier to believe in an eternal spirit that broods over the world than in God as a person in whose image we ourselves are fashioned. Materialism has got a strangle hold on America. Democracy is in peril when the divine fire that kindled it begins to fade."

"Some Aspects of Psychical Research"

Under this heading Sir (Professor) W. F. Barrett, F.R.S., writes an important article in the November *Contemporary Review*. We quote from his opening and closing words which convey the lesson derived from the experience and experiments of a half century of scientific research:

> Whatever we may think of the phenomena embraced within the wide scope of psychical research, everyone is aware of the profound change of thought towards this subject that has taken place since the Society for Psychical Research was founded close upon forty-one years ago. Few intelligent persons would now dispute the importance of continuing and extending the serious scientific investigations of the novel and perplexing psychical phenomena which had been too long left unheeded, in fact despised by science, as the products of superstition and chicanery. . . .
>
> In conclusion, it is worth remarking that while the psychical order is not the spiritual order, yet in both the conditions of access to the spiritual world appear to be the same. . . . In a word, *faith* is the key to the gate of the invisible world, whether we enter the gate of the inner or the outer courts of that world. Faith does not mean credulity; it means an honest and sincere desire to know, a willingness to accept truth wherever it may lead us, and it presupposes humility of spirit, no less than confidence of hope.

As Professor Barrett notes, not only has "science" changed *in toto* its attitude towards psychical phenomena in a single generation, but so also in almost as large measure has the Church, as instanced in the recent Lambeth Conference; and so, by consequence have the religious minded, the every-day man, even the spiritualists. Professor Barrett well remarks,—

> Those who, like the present writer, can recall the scorn with which the whole question of psychical research was treated by the great majority of scientific men and the learned world generally forty to fifty years ago will realise the remarkable and significant change of thought that has now taken place.

For those who can relate one thing to another Professor Barrett's article constitutes a remarkable vindication of H. P. B., her teachings and her phenomena, and a still more notable impeachment of that very Society for Psychical Research which "investigated" her phenomena in 1884-5, pronouncing them to have been "produced by chicanery," and the testimony of the more than one hundred witnesses to have been "the product of chicanery or superstition." H. P. B.'s philosophy, her facts and her phenomena still stand. It is *Science* which has had "a profound change of thought" indeed. Science now admits the facts, but is still as hopelessly muddled over their rationale as, forty years ago, it was over the phenomena. Perhaps when "science" realizes that its own "profound change of thought toward this subject" is itself the most remarkable psychical phenomenon of the day, it may give belated attention to the

science of Occultism as taught and exemplified by H. P. B. Some day serious and honest scientists like Professor Barrett will realize that the "psychical" world is still less spiritual and more *material* than the physical, will cease *a priori* speculations, and turn to Theosophy for guidance in their empirical investigations. But that will never be till *faith,* as he defines it, has become the working formula of the men of science. *That* would be a phenomenon truly spiritual in character.

"The Renaissance of Prayer"

The same number of the *Contemporary Review* carries a worthy and thoughtful article on Prayer by the Reverend Doctor S. McComb, an orthodox Christian theologian, some of whose views on the subject are, none the less, distinctly heterodox and decidedly at variance with prevailing Christian views and practice. In fact the good Doctor, quite unawares, it would seem, has become imbued with some very Occult ideas regarding prayer. After speaking of the "rise of the new psychology which seeks to understand prayer as a psychical process," and mentioning that "science" is doing "a great and useful work in showing how the subconscious life enters into the prayer experience," he goes on to affirm that "efficacious prayer depends on the presence of certain mental states":

> Without "recollection," the withdrawal of a man into his own soul, without concentration on a high and holy purpose, without surrender of the will, prayer is valueless because a mere plaything with words.

From the standpoint of Occultism "the withdrawal of a man into his own soul," his "concentration on a high and holy purpose," *is* the very highest action of the Will—the divine Will, the Spiritual will, but such an action is not, properly speaking, "prayer"; it is rather the *command* by the Higher Self of the Lower or personal self. Very truly this involves the "surrender of the will," if by "will" is meant the desires and selfish purposes of the man; but is that what Dr. McComb wishes to convey? If so, then practically the whole "Christian" theory and practice of "prayer" stands condemned out of its own mouth.

Dr. McComb gives some attention to the "empirical effects of prayer in connection with the various 'spiritual healing' movements so characteristic of our time," and finds in them a "challenge to the materialistic tradition which for the past half century has governed the science of medicine, to the rigorous exclusion of any moral or spiritual instrumentality in the cure of disease." Under the influence of "prayer *and faith,*" he says, "it is now certain that various disorders, incapable of cure by the usual medical remedies, have been mitigated or wholly overcome." Then he goes on:

> Of course, it is easy to dismiss these instances of spiritual cure as the fruits of "suggestion" or "self-suggestion." But apart from the fact that

we do not know the full implications of these terms, we would, on this hypothesis, have the curious paradox that prayer is explicable only by a theory which, when believed, would cause men to cease praying.

Just so! and the reason for both "prayer" and the "paradox" is unconsciously set forth in the statement which follows, that "it may be taken as one of the most certain conclusions of research into the nature of religion that in all types of prayer . . . there is always a reference to a being or beings other than the person who prays." Very surely prayer of this kind has no "place in a universe governed by invariable law." Dr. McComb quotes Amiel on Prayer of another and truer kind: "Prayer reminds us of pardon and duty. It says to us: 'Thou art loved—love; thou hast received—give; thou must die—labour while thou canst; overcome anger by kindness, and overcome evil with good.'" Every Theosophist, but we fear very few Christians, can heartily join with Dr. McComb's conclusions from Amiel's reverie:

> "Apart from such a spirit, even diplomatists and jurists acknowledge that no device, no strategic skill of political genius, will avail to give us the new world-order for which we long. This order must be built on a transvaluation of values, on the frank renunciation of materialism in whatever guise it may offer itself, on the unreserved surrender to spiritual ideals as supreme in all the relations of the peoples. Among the forces pledged to the achievement of this profound transformation we may feel sure that prayer, purged of its traditional and external elements, and interpreted to mean the influx of spiritual grace from a world beyond, will more and more vindicate itself as at once in harmony with reason, and with the deepest demands of man's ethical nature."

Agreed; but twenty centuries of "Christianity" and Christian conceptions of "prayer" have given the world anything but the longed-for "world-order," or "frank renunciation of materialism in whatever guise"—and of which guises, what has been more materialistic than Christian prayer itself?

Oriental Science

The hope of the future lies in a scientific religion and a religious science. Why should not the latter, as well as the former, come from the East; the more as true science and true religion are and must be one? J. Chunder Bose, a native Indian physician and student of science, ancient as well as modern, has won renown in the West as well as the Orient. He is an honored F.R.S., distinguished for his remarkable investigations of plant life and his deductions therefrom, as wonderful in their own field as Charles Darwin's in his. Unlike Darwin, however, Professor Bose has the background of occult science to reinforce his modern rediscoveries of ancient truths. We are indebted to the Bombay *Times of India* for a summary of his presidential address at the recent fifth

anniversary meeting of the Bose Institute, Calcutta. A brief quotation will place some of his views before Western students:

> . . . No great work has ever been achieved easily; it requires the utmost concentration, intensity of purpose and a power of persistence undismayed by the most formidable obstacles. Any great advance in knowledge must be in contravention of orthodox views, and must therefore arouse intense opposition. But no power could obstruct the ultimate establishment of truth, which is unchanging and eternal. This should be realised, for no clear vision comes until the mind has reached the point of rest. . . .
>
> There is a continuity in all life, the physiological machinery is the same in the plant and in the animal. The plant, like the animal, contracts under shock. Anæsthetics and drugs affect the plant and the animal alike. . . . There is, indeed, no characteristic action in the animal that has not been foreshadowed in the plant.

We commend alike the philosophy, the science and the ethics implicit in these statements. One has but to read the 15th chapter of the *Bhagavad-Gita* to learn that Professor Bose is furnishing modern confirmation of ancient Wisdom, and that the difficulties of the true scientist today are the same as in all time—the "intense opposition" imposed by the ignorance of the masses and the "orthodox views" of what passes for science and religion. The "Secret Doctrine" has already become the "twentieth century text-book" of at least one great scientist. There will be many more to follow.

The Bahai Movement in Russia

The world has been filled for some years with tales of the frightful atrocities of the Russian Commune. Only recently the press dispatches told at length the ravaging of churches, the persecution of priests of the Greek Catholic faith, the public proclamations of irreligion, so that one might easily be persuaded that morality had fallen to as low an ebb as the ruble of the Soviets. Knowing the natural faith—not to say credulity—of the great mass of Russia's millions, their reverence for all things claiming religious sanction, doubtless many have taken the published stories with more than the proverbial grain of salt. All such, as well as all well wishers of mankind—which includes the Russians—should rejoice at counter-evidence. A recent article in the Pasadena *Star-News* quotes from a private letter received from Russia telling of the great attention attracted to the teachings of the Bahai. Many meetings are held, representative of all ranks in life, as well as of the many peoples in greater Russia, are either becoming adherents of the simple precepts of the Bab, or treat them with sympathy and respect. It is not considered as "a new religion, but religion renewed, and a return to the real things which every heart can understand and for which everyone is hungering." Bahaism may not be that "new religion of mankind" of which the *Maha-Chohan* of the

Theosophical Movement wrote, but it is certain that that new religion must contain all the fundamental teachings of the Bahai. Seeing that the bulk of mankind is still in "the age of faith" and must remain so for many milleniums, what more hopeful sign of the times than the spread of this system of pure *bhakti* among the afflicted, the life-weary, the sin-laden, masses of the four quarters of the globe? If Bahaism cannot be said to be a religion of knowledge, it is none the less a religion of pure faith and good deeds. What better preparation for philosophy than the embodiment of the virtues?

Another "Modern Instance"

Here and there are students of Theosophy who keep abreast of the "latest discoveries" of "modern" science, and place before the public at every opportunity the little known fact that there is extant record of ancient knowledge of all that our scientists of today are tardily discovering or suspecting. In the New York *Times* of February 14th is printed a letter signed by a well-known Theosophist which we reproduce, together with the title given by the *Times:*

Bacteria Before Pasteur

To the Editor of the New York Times:

In your issue of the 7th you clear up for your readers some of the misapprehensions of "just what Pasteur did"—that he did not "discover bacteria," but found out something of the nature of their activities. And then the writer goes on to show that bacteria were seen and described as long ago as 1683. It may be interesting to refer you to the pages of P. Terentius Varro, a Latin poet, about 39 B. C. *(Rerum Rusticarum* I., iii.) and see what the famous Atacinus says of bacilli:

> "Small creatures, invisible to the eye, fill the atmosphere in marshy localities, and penetrating with the air breathed through the nose and mouth into the human organism, cause thereby dangerous diseases."

The foregoing is referred to by H. P. Blavatsky in her magazine *Lucifer* for April, 1891.

Immortality as a Fundamental Fact

Popular belief in immortality rests upon a purely dogmatic sanction—the creeds of the churches. Opposed to this is the fundamental fact of death. Between the two—fact *versus* "faith"—what wonder that the practical life of men is on the basis of "let us eat, drink, and be merry, for tomorrow we die?" An indication of the wide-spreading influence of Theosophical teachings can be seen in the following quotation from an article on the editorial page of the Los Angeles *Times* of February 2d:

> In the last analysis death itself is only a conception of a living being. Life is insistent and eternal in every atom of the universe. The disintegration of an organized body means only that that special form ceases to func-

tion—but it does not mean that its component parts have been rendered inactive, nor that the spirit which organized it has been annihilated, nor does it prove that the organizing power cannot re-collect and revivify the same form at will. . . .

If annihilation were possible no one could be conscious of it, for to assert that it is possible to be conscious of the non-existent is a proposition that is self-contradictory. . . .

Once a person is convinced that life is universal and eternal he never more will admit the possibility of death, in the sense of annihilation of "matter" or of consciousness. Such a person will know "matter" and "mind" to be identical in [essential] nature. . . . He will know that the "material" is forever conscious and inseparable from the spiritual, and he will know that the spirit is eternally substantial. . . . For he will be at one with the Master who knows Himself for "the life, the truth and the way." He will recognize himself for the unborn and the undying. . . .

And he who once realizes the inevitable and supreme fact of eternity is no longer the slave of time, nor is he deeply disturbed by the phenomenal, pictorial drama forever being enacted.

When immortality is recognized as a fact in nature, not dependent on faith in any sect or creed, but upon the knowledge of it for its enjoyment, the creeds will die and Religion pure and undefiled remake our civilization. The *Times'* writer has put in newspaper language the immortal teaching of the second chapter of the *Bhagavad-Gita.*

"Hard-Shell" Baptists

Not only are the Baptists in the country stirred up over the conduct of Rev. Harry Emerson Fosdick, a Baptist divine preaching in a New York Presbyterian pulpit, and preaching "heresies" at that, but they have been troubled with a mid-continent uproar. William Jewell College at Liberty, Mo., is a leading Baptist educational institution, and A. Wakefield Slaten is—rather, was—its professor of biblical literature. For some years Professor Slaten has been inoculating his students with the idea that the bible is not to be taken literally or as an infallible revelation. He has many enemies in the ministry and a certain number of the trustees of the institution have opposed his retention, but he has been very popular with the students, so that the majority of the board retained him, winking at his unorthodox views. Finally, however, Professor Slaten was emboldened to publish a book in exposition of his views. He "believed" in the bible so far as it has not been proved wrong, from the literal standpoint, but where the facts of science cannot be reconciled with Baptist ideas of infallibility Professor Slaten espoused the facts and not the dogmas. This commonplace of ministerial logic in our days, however it might be glossed when privately and verbally uttered, could not be tolerated when spread

broadcast in public print. The Baptists had no more wish for a trial for heresy than the other denominations, so they chose a much more efficacious and less noisy proceeding. The Board of Trustees met, debated, decided and voted Professor Slaten out of his chair. There it was hoped, doubtless, that the matter would end, but the 450 divinity students promptly held a mass meeting and with a single dissentient vote passed strong resolutions in disapproval of the action of the Trustees, of approval and affection for Professor Slaten. The closing paragraphs of the resolutions are intensely significant. We quote:

> For many years there has been gathering a revolt against the incredible and inhuman assumption of theologians who can affirm the infallibility of the Bible and condemn the human race to hell without winking.
>
> A better, saner, truer conception of life and history, of human nature, of religion itself, must take the place of cruel creeds that have dominated and bullied our intelligence already too long. It is time for the religion of Jesus to get a chance.
>
> In opposition to the rising tide of intelligence there has arisen a wave of obscurantism. Aflame with holy zeal, the leaders of reaction are calling for the head of every John the Baptist who dares to proclaim the coming of a new era. No teacher is safe from the inquisition. When it is over, if it is successful, the light of learning will have died in denominational colleges and the empty classrooms will stand in mediæval darkness.

Episcopalian Difficulties

The Baptists are not alone in their troubles. Tolerant as is the Episcopalian Church of those ministers who at ordination pledge themselves to the creed of the Church and then, while enjoying its benefits and emoluments, preach heretical doctrines, there are limits beyond which the recalcitrants cannot go with safety to themselves. We quoted last month from Dr. Rainsford, now retired, but his strictures on his own Church were only such as any honest party man might utter—rather against current practices than dogmas. But for the last two or three months Dr. Percy Stickney Grant of the Church of the Ascension has been attracting large crowds to his sermons and enjoying much notoriety in the press. He has attacked the idea of the unique divinity of Jesus, questions whether the man of Galilee had "the power of God," and attributed his miracles of healing to "auto-suggestion." Dr. Grant has, of course, been extravagantly condemned by "high-churchmen" and as extravagantly lauded by those fellow divines and members who want to enjoy what the Church has to give and at the same time disregard and violate its canons of faith, to which they, no less than others, have subscribed. Very properly, as we think, Bishop William T. Manning wrote to Dr. Grant, calling the latter's attention to his ordination vows which require not only

adherence to the "Apostles' Creed" but that it be taught as well. Bishop Manning says to Dr. Grant:

> If you cannot now conscientiously accept and teach the Christian faith as contained in the Apostles' Creed, it is plain that you cannot consistently continue to hold your commission as a minister and teacher in the Protestant Episcopal Church. . . .
>
> In my judgment . . . you should at once publicly correct the impression given . . . and state clearly that you do accept the faith of the Church, as set forth in the Creed, or if you do not accept this faith you should voluntarily resign from the ministry of this Church.
>
> This in no way restricts or conflicts with your personal liberty or your freedom of thought. You are at liberty to teach whatever you believe, but you are not at liberty to deny the faith for which the Protestant Episcopal Church stands and at the same time to continue as one of her ministers.
>
> The question here involved is one not only of theology but of honor and good faith. . . . Interpretation of a fact or a truth is one thing and denial of it is another. Interpretation means reasonable explanation of a fact on the basis of its acceptance as true. To call that interpretation, which is in fact denial, is a misuse of language. . . .
>
> If any man holds that he cannot fulfill the terms upon which he holds his office in the ministry, he should voluntarily retire from it.

Dr. Grant, in his formal reply to the Bishop's letter, evaded the issues raised; he neither declared outright skepticism nor affirmed his belief in the validity of the tenets under which he holds his office of Episcopalian rector. Whatever may be thought of the theological canons of the Episcopal Church, the honors of logic and loyalty belong to Bishop Manning and not to Dr. Grant, who represents a species of mind which sees no incongruity in essaying to serve two masters. It is not confined to Dr. Grant alone by any means, who merely embodies a fundamental fallacy of human nature. It is illustrated by the politician who would serve both his country and his party. It is and has always been exemplified in every sect of every religion by both clergy and layman, and of all attitudes of mind was the one most severely characterized by Jesus. He called it hypocrisy, but its exponents, ancient and modern, like to call it "tolerance," "liberalism," "broad-mindedness," and so on. It is an intellectual as well as a moral dishonesty produced by pandering to popular prejudices on the one hand, and by the lack, on the other, of any deep-seated convictions of one's own. Bishop Manning has the courage of his convictions. Dr. Grant, having no convictions, has not the courage to "fight out the field" and so shuns an issue whose outcome would strip him of his fat "living" and consign him to an ignoble "martyrdom."

TOWARD INTERNATIONALISM

"The morrow of the victory has more perils than its eve."

"I want free nations; I want a Europe of free nations; but I do not want a Europe of free nations hating each other; I want a Europe of free nations that will be a brotherhood of peoples." —MAZZINI.

A BROTHERHOOD of nations implies a brotherhood of men. If during the last few years the principle of the brotherhood of nations has been disregarded and even is set at nought, it is the inevitable reaction of the violation of the principle of the brotherhood of man. An individual cannot indulge in generating hatred towards his neighbor and succeed in retaining the spirit of love at his own fireside. A nation which goes to war with another nation and drowns the enemy's fertile earth in streams of blood, must not expect to reap from its own homeland sweet fruits or fragrant flowers, the necessity or the luxury of her own people.

The destruction of brotherhood in one sphere destroys brotherhood in all. Thus quarrelsome members of a family make destructive agitators in class struggle; the fight of class against class in a nation presages national wars; national wars lead to international catastrophes. This aspect of the law of brotherhood has not been understood by our civilization. The individual is sacred in the eyes of Mother Nature, for whom she spins the thread of knowledge and weaves the cloth of experience. The dignity of the individual is lost sight of and thus the principle of brotherhood is misunderstood and comes to be misapplied.

Under the influence of the law of cycles our humanity has begun to discuss the problems of internationalism—that is, the problems of establishing the brotherhood of the nations of the world. Along many lines this is being attempted. Politicians and economists, sociologists and social reformers and even preachers of sectarian religions are putting forth plans and schemes for establishing the brotherhood of nations. Herein is manifested another error. These leaders of men do not seem to recognize that brotherhood is a fact in nature, that it exists and has to be realized by all men and not established by a few. If we proceed on the line of realizing human brotherhood, if we preach, practise and promulgate that men *are* brothers, we would naturally come to the important problem which confronts our humanity and demands a clear answer—why men who are brothers do not live and labor in terms of love and brotherhood.

In this place only a partial answer can be given: men do not live like brothers because they have not realized themselves as thinking, intelligent, discriminative souls, but having fallen prey to false beliefs in their sectarian creeds and to the equally false acceptation of the "facts" of modern knowledge, regard themselves

as material organisms in which feelings promote thoughts and both are the products of the body. Thus people have been led to believe only in the whirligig of matter in which man is but a fortuitous concurrence of atoms.

When we observe the events which are taking place in the various countries of Europe, in the new world of the Americas, as also in the old Asiatic countries, we find that there is a new spirit abroad. In the midst of destruction and quick changes, we perceive a force which is trying to mould the destiny of the human race. In the innermost heart of man there is something that tells him that the brotherhood of men and classes and nations and races and religious and philosophies *is* possible. Masses of men demand the expression of this brotherhood and leaders of men are attempting to give it a form and a shape. So far the attempt has not succeeded, for the right principles of the law of brotherhood are not understood.

In the pre-war days the institution of party politics was very strong in all civilized countries of the world and even now it persists. Political parties represent vested interests of distinct classes. Now class government leads to class war—for it could do nothing else. Similarly national governments of today exist to represent the vested interests of their respective nations—and such national governments therefore lead to international conflicts. As long as classes and nations do not realize themselves as part of a bigger whole, order cannot emerge out of chaos. True internationalism depends on the brotherhood of nations and the brotherhood of nations rests on the brotherhood of men.

Internationalism, therefore, must be sought in the brotherhood of nations, but those nations themselves must be harmonious units and not torn asunder in internal struggles of political parties or in strife of class against class. Fratricidal or civil war is not conducive to the international peace of the world. Therefore internationalism implies a right kind of nationalism in which the citizens of a state possess the state and are not possessed by it. Though this is spoken of, it is not realized that the state exists for the citizen, not the citizen for the state. Right internationalism can only come when class struggles and political parties are abolished in every nation, when citizens are not for opposing parties and classes at strife but *all* are for the state which exists for the benefit of the individual citizen. This higher nationalism cannot be imposed from without but must unfold itself naturally within the boundary, geographical, linguistic and psychical, which nature provides. This natural unfoldment of higher nationalism must be looked for in the units of which the nation is composed, viz., the family. Man in his evolution has ascended to the harmony of the family state; the

expansion of that family state to the confines of a nation is the next step which lies before us.

On account of the great changes due to the war, new forms of government are being tried at present in many countries. Take for example Germany; that nation, which gloried in the virtues of a perfected state to which its citizens were but slaves, has become a republic. This new form of republican government, however, has for its administrators men and women reared in the old tradition and who have not lost the influence thereof. Thus the will of republican legislators has to be carried out by administrators of the old school; a confusion of ideals leads to a confusion of duties which in turn produces a peculiar conflict in which law and order suffer and justice is subverted. One of the great obstacles in the path of Germany will be removed if the right principle of brotherhood as it works out in the family is grasped and applied. A correct understanding of the same principle by the American people would remove a besetting difficulty in their way, for the great virtues involved in the Monroe doctrine tend to assume a non-virtuous position in the affairs of the international family. Instances can be multiplied from the struggles of many nations at the present time. All agree that a move ought to be made toward internationalism, but the goal will not be reached unless the idea of brotherhood is rightly understood and the natural and harmonious expression of that brotherhood as manifested in the family is taken as the model for the purposes of national governments, as well as in international relations.

When the sense of responsibility takes the place of the sense of privilege, the *family* of the nation, the race, and humanity will begin to manifest. The world is waiting for a new code of laws, for a new Thomas Paine, who will inspire us by writing the Duties of Man and thus make concrete the wonderful visions of Mazzini.

The philosophy of true internationalism is to be found in the pages of the *Secret Doctrine* of H. P. Blavatsky. It remains for the theosophists to live the teachings which their philosopher-teacher gave, and to endeavor to popularize them so that our humanity may escape the dangers that threaten it at the junction at which it stands. She writes:—

> ". . . It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the 'ways of Providence.' We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and accuse the great Sphinx of devouring us. . . . the only palliative to the evils of life is union and harmony—a Brotherhood *in actu,* and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may

not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil." *

The parting of the ways is before us. Which shall we take, the straight way of sacrifice which leads to joy, or the broad path which lures us to our doom?

Tolerance

People sometimes charge others with intolerance. Perhaps this accusation arises not on account of the statements actually made, but because of the tone and feeling within and behind them. One can usually state his belief and understanding, giving his reasons therefor, without arousing antagonism. This is a good thing to strive for. Tolerance is good, if understood rightly; but there are many strange ideas in regard to it. Some think it to be intolerance to point out to others holding different views any errors of statement or fact. But Truth never yet agreed with error, nor does error agree with error; Truth agrees only with Truth. So if we firmly believe, and are convinced by fact and reason, that we are in possession of Truth, it would be a false tolerance which would withhold it in the face of error—for Truth exists in the world for the purpose of destroying error. Error is dogmatic and does not court close investigation. Truth courts all and every possible investigation; and calm in its certitude examines everything upon its merits, and tests it by the standard of Truth. The average mind of the day is still under the sway of superstition, of dogma and authority, and must remain so for some time to come. Meeting frequently those who have broken loose from old forms, to engulf themselves and—what is worse—others—in newer forms of the same old errors, we can but keep on the straight path we know, making a trail that these very ones may follow in the future. We need not be distressed that they cannot now see. Their time will come; for all these things are provided for in the vastness of time. We have but to go on with *the Work*.

—R. C.

---

*Secret Doctrine, Vol. I p. 644.

"LITTLE THINGS"

THE day to day life of most of us is made up of "little things." Our lives as a whole, made up of little things like days, represent a seemingly interminable succession of small events, slight accretions of knowledge, minor initiations into the mysteries of existence, physical and metaphysical.

A few great moments come to some. For them we have prepared ourselves—by expectation, by summoning our resources of strength, of character, of resolution against a certain time or concatenation of events. Or else, if the great moments arrive unexpectedly, the very force of circumstances paralyzes for the time the lower consciousness and the soul itself acts directly, and thus we measure up to the moment's need. Even the average man or woman rises to heights in an emergency; instances could be multiplied to illustrate the truth of this wonderful fact in nature—human nature—but out of our own experiences we know it, so of proofs there is no need.

Yet, the great problem of living is in the "little things," the daily round of cause and effect, action and reaction. The phrase "little things" is in reality no true phrase. It is one of the many counterfeits in the language and the race mind. The real is that *there are no little things.*

An atom is a mighty potency. The back-bone of the world, the glorious Himalayas, the world itself, the mightiest beings in it, as the weakest, are congeries of atoms. Each and all unfold from the smallest of the small; each and all return unto it, bringing a harvest with them. No atom or congeries of atoms but is *necessary,* in a Universe of Law; none but has its place without which none of the others could be in place. And what is the harvest each and all, having unfolded, bring folded in with them on the small old Path that leads back to the center from which they sprung—the *point* without which no circle, or cycle of evolution, can be had? What but the harvest of a great succession of "little things?"

Ah, but the "little things" are spiritually mighty!

"It wasn't what you said, but the way you said it." How many times has that remark been made to us by another, whom we tried to warn and help perhaps, but somehow failed. It was the tone of our voice that threw him off—a "little thing." "If you had only made that clear," cries another, suffering from an experience we tried to help him miss. The wrong words used by us in the right place—just "little things." "Well, you didn't seem to *want* to do it," says still another whom we might have energized to work in a true direction, but didn't. Just an indifferent expression on our faces—another "little thing."

So it goes—a succession of moments, and for us of actions, or

actions missed. Heart of gold, perhaps, burning in our bosom; best intentions in the world! But if we have not grasped the relativities, understood the value of the "little things", what of warm hearts and good intentions? They are like a stored up power of electricity sent awry; no light, and current misdirected turns to maim and sometimes even kill.

It is because we are self-hypnotized. The moving succession of the supposed "little things," with their steady rhythm of color monotony, their drowsy murmur as they flow swiftly over the smooth-worn stones of the rocky bed of the river of our lives, charm and hypnotize us into passivity. Like sleep-walkers we attend them, motor nerves responding automatically but the alert Perceiver otherwise engaged—or disengaged.

Now that we see it, the time has come to WAKE UP!

There are no "little things." We could start each day as one setting out on a great adventure, and each day could be all of that. We could trace each little contact, each little action, back towards the great Heart of the World, of all worlds—the very crux of Nature, which is One. Behind each event is the cause from which it flowed. Everything has its occult or hidden meaning: everything we ourselves do, everything any others do, everything whatsoever that is done. And all that we do, and *why* we do it, count for much! How we look, how we speak, how we act, how we feel—by such study we shall find the bases of our expression, the hidden motives; and by finding them in ourselves, such is the commonality of great human nature, so shall we find the similitude in others, thus learning how to approach and help them. Have we never heard the shrewd old phrase, "There is everything in a right approach?" It is the secret of working with men, a clue to the power of the true Occultists who use it in its fullest and richest applications.

They are the ones who have learned the value of the "little things." Writes W.Q.J.: "Then use with care these winged messengers called words." "The future then, for each, will come from each present moment. As we use the moment so we shift the future up or down for good or ill; for the future being only a word for the present—not yet come—we have to see to the present more than all." "It is the small rift in the lute that destroys it; in human history small and unexpected events alter the destiny of nations." "Remember it is the little things the work is done through, for they are not noticed, while the larger ones draw the eyes and minds of all." "Every little thing I ever learned I have now found out to be of use to me in this work of ours." "Try to take pleasure in doing what is your duty, and especially in the *little* duties of life." "You can solidify your character by attending to small things. By attacking small faults, and on every small occasion, one by one. This will arouse the inner attitude of attention and caution. The small

faults and small occasions being conquered, the character grows strong." "So, keep right on and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for others, as well as greater and clearer help from the inner side of things." "Sit on all the small occasions that evoke it (irritation) and the greater ones will never arise to trouble you."

Clear little sentences about "little things"; compact and potential as atoms; dynamic like the seeds; energetic as a grain of radium! In them is the whole occultism of "little things."

Homely Hints

The best method to follow in trying to help our friends is to aid them to see their obstacles, and one way to do this is the *indirect* way: telling a story, for instance, of somebody we know who thought or did thus and so—and telling it in such a way as to arouse no suspicion in the mind of the one we are trying to help. It requires *finesse,* but it can be done—and well. Of course, an obtuse mind, engrossed in its own affairs, is sometimes best dealt with by the direct method. The main point is, not to work for an opportunity, but to take it when it comes.

*
* *

Some students have never gotten down to a sound basis. There are many who call themselves Theosophists who take this view of things: "The principles are as good under any name." This is quite true, but one soldier in the field is not an army; and one principle is not an all-embracing philosophy. Theosophy points to a fact—one of the utmost importance—namely, that there are Masters, our Elder Brothers, who have under the name of Theosophy given to the world a record of the Laws that govern all the constituents of Man and of Nature. To take some of the minor portions of this, and withhold from mankind the knowledge of the whole, is an ignoring of the great fact itself—a fact sadly needed in the world—as well as a prevention of the knowledge itself. Whether done consciously or ignorantly, such action entails detrimental karmic results. It is no small thing to stand between the Masters and Their work in an obstructive way. The fact cannot be too often repeated that Theosophy is a record of knowledge, and cannot be assimilated or understood if trimmed and modified in order to suit the preconceptions and prejudices of the time or people; it is *sui generis,* and must be so taken if benefit is to accrue from it.

—R. C.

STUDIES IN THE SECRET DOCTRINE

VI.

Revelation—True and False

WE have seen that the *Secret Doctrine* establishes two kinds of Knowledge, Absolute and Relative, and bridges the chasm between these by Esoteric Knowledge; on the other hand Agnosticism (in its true sense of course) obscures all Knowledge and plunges relative Knowledge in the depths of Nescience. Avidya, Aparavidya, Guptavidya and Paravidya have been the four factors of study for us.

Leaving aside Agnosticism, Nescience, Avidya, let us say a word or two about Relative Knowledge, Aparavidya. It is said to deal with illusions, non-realities. Hasty inferences are very commonly indulged in, and we should guard ourselves against them. The Doctrine of Maya has worked havoc among the followers of the Brahmanical creed: it has been misunderstood and wrongly applied, with the result that individual, national and racial catastrophes have resulted. This highly philosophical doctrine can be truly comprehended by the mystic, but to do so he must possess the necessary adequate knowledge of several propositions of the Esoteric Science, one of which pertains to the subject matter now under consideration.

Maya or Illusion caused by Avidya or Agnosticism is very different from that caused by Aparavidya or relative Knowledge.

The illusion of Agnosticism and that of Relative Knowledge are clearly referred to in the *Secret Doctrine*. It speaks of how the doctrine of illusion is misunderstood and "perverted by Western Schools" and says:

> "All that which *is,* emanates from the ABSOLUTE, which, from this qualification alone, stands as the one and only reality—hence, everything extraneous to this Absolute, the generative and causative Element, *must* be an illusion, most undeniably. But this is only so from the purely metaphysical view. . . . Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. (Volume I, 295-6.)

Alongside with this let us ponder over the following:

> "The Universe is called, with everything in it, *Maya,* because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the *One,* and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself. (Volume I, 274.)

When the *Secret Doctrine* says that the "spark journeys through the Seven Worlds of Maya," it does not refer to the illusions of Nescience but the unfoldment of the spark into the Flame by the very necessary illusions of relative Knowledge. It is said:

> "Maya, or illusion, is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. . . . Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyan-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself. . . . Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached reality; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya." (Volume I, 39-40.)

From this we see that the worlds of Maya are the worlds of relative Knowledge. Our experiences are "inextricably bound up with the relativity of human knowledge." This is the "Maya of phenomenal existence." Says the *Secret Doctrine*:

> "According to our teaching which regards this phenomenal Universe as a great *Illusion,* the nearer a body is to the UNKNOWN SUBSTANCE, the more it approaches *reality,* as being removed the farther from this world of Maya." (Volume I, 145-6.)

Absolute knowledge also is Absolute Reality. That which lies buried and hidden in silence of Gupta Vidya is a mystery. Under the guidance of Nature and her laws we are initiated into the mysterious workings of her being, and from one aspect and factor of Relative Knowledge we go to a succeeding one. The deliberate and conscious effort to realize what is hidden is to be a practical Theosophist—an earnest student of Gupta Vidya; is to be initiated into Perceptive Mystery to which the *Secret Doctrine* refers as shown in our third study.

Manifestations of Noumenal Knowledge produce phenomenal knowledge which we have designated relative. It may be called Typal Knowledge and is comparable to shadows of the One Noumenal Reality—Absolute Knowledge. The shadows resemble, and in a sense represent, the substance. But typal-knowledge is begotten of Archetypal Knowledge, which may be compared to an Image. Noumenal or Absolute Knowledge reproduces itself, as an image—Archetypal or Esoteric Knowledge, and the latter reflects itself causing shadows of phenomenal knowledge.

When we busy ourselves with shadows regardless of the image in which they are rooted, we mistake them for substance, invest them with spurious values, and generally lose ourselves in the mazes of phenomenalism, falling into the pit of Avidya—Agnosticism. On the other hand when we discriminate between aspects and factors of Relative Knowledge, in terms of different and successive phases of evolution through which we pass, we are able to recognize them as valuable helps, leading towards the Image-Source, and finally to the Ultimate Reality referred to in one of the above quotations from the *Secret Doctrine.*

This valuable help is always available for the earnest and sincere man who seeks for Truth and is not satisfied with a creed, who demands Knowledge and rejects mere belief, who follows the faith of his Inner God and not of the father of his body. It is said that the Word of the Wisdom and the Voice of the Masters always abide in the world.

We have compared Apara-Vidya or Relative Knowledge to Manas, but, as Manas in the human constitution, Relative Knowledge, has a triple aspect—(1) Higher, (2) Lower, and (3) Antaskarana, or the bridge between the two. This bridge is Apara-Vidya distinct from Avidya which is Manas influenced, energised and ensouled by Kama, or lower Manas. Antaskarana has a relation to Higher Mind—the word of the Wisdom to be seen in the world, the Voice of the Master to be heard in the world, the ray of the Sun of Gupta-Vidya—Archetypal Knowledge which we have compared to Buddhi.

Thus between Relative Knowledge and Archetypal Knowledge is Theosophy, written, spoken, made public—the Exoteric Wisdom-Religion. It is from the same source as the Heart Doctrine of the Buddha, the Parables of the Christ, the secret teachings spoken by guru to chelas, the real and true Revelations or Shruti.

H.P.B. reiterates the fact of the existence of the Original Doctrines from which all others emanate. The Tree of Knowledge has many branches with manifold leaves, buds, blooms, flowers and fruits—but the Root is one. To this she gives the name of Bodhism, "which by many ages antedates the metaphysical philosophy of Siddhartha Sakyamuni"; nay, antedates the Vedas themselves. *(Isis Unveiled,* II, 143.) Says the *Secret Doctrine:*

> "But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized." (Volume I, viii.)

A little more definite information about the Wisdom-Religion or Bodhism is conveyed in the following passage:

> "We can assert, with entire plausibility, that there is not one of all these sects—Kabalism, Judaism, and our present Christianity included—but sprang from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedic ages—we speak of that prehistoric Buddhism which merged later into Brahmanism." *(Isis Unveiled* II, 123 and 142.)

A careful study of Mme. Blavatsky's views on the subject reveals to us the important fact that there is sufficient material extant in sacred works, little studied and less understood, to prove a universal basic system of thought which gave birth to all true religious philosophies, which explains all phenomena of a mystical and occult nature, and which is man's only true and reliable guide in this world of Agnosticism and relative knowledge. His *real* salvation lies in being initiated into that Perceptive Mystery which is now forgotten, and which is the Soul of that basic system of thought. An illuminating passage on the subject will be found in *Isis Unveiled*, Vol. II, p. 99.

Thus we begin to realize the significant and important fact that in relative knowledge can be found sure indicators to the Gupta-Vidya or Archetypal Knowledge. If we clear away the debris of Avidya-Agnosticism and cleanse the Apara-Vidya, Relative Knowledge, of the forgeries, vandalism and general craftiness of priesthoods and their victims, human ignorance, superstition and credulity, we arrive at a basic and fundamental Revelation or Shruti in the light of which all Laws and Traditions or Smriti assume a universal and true aspect. These are the types whose parent and source is the Esoteric Science, Gupta-Vidya or Archetypal Knowledge, to be obtained by initiation into the Perceptive Mystery.

Spiritual exploitation has taken place in reference to this fact of the existence of a true Shruti or Revelation. Like other sacred truths this one also has been distorted. Priests are exploiters of spiritual patriotism as politicians are of national, and that has been so for ages past from China to Peru. Shri Krishna's injunction in the *Gita* (XVI, 34) to act according to "what is declared in Holy Writ" has been wrongly interpreted by the orthodox Brahmanical priesthood, as the Western Church has exploited for its own purposes verses 18-19 of *Revelation* about adding to "the prophesy of this book" or taking away from "the book of this prophesy." In more than one Upanishad serious injunction is issued to study the Vedas, to follow its advice, to practice its teachings, to obey its doctrines. In the *Svetasvataropanishad* (VI, 18) it is said that He who creates Brahma also delivers the Vedas to Brahma, and therefore *Maitri-opanishad* (VII, 10) issues a warning against the state of false or non-Vedic doctrine, and points out the necessity of study-

ing the right Vedas. What is meant thereby is of course this real Shruti-Revelation of the universal basic Wisdom-Religion to which we have referred.

Similarly, the Laws of the Prophets and Traditions or Smriti have a universal aspect and basis. That is why the *Chandogya-opanishad* says that the pure nature of the Soul arises out of pure nourishment and in the pure Nature Smriti[1] becomes firmly fixed. Race Memory in the form of immemorial tradition is the Reminiscence of which the *Key to Theosophy* speaks.

This universality and impersonality make the Vedas—Shruti-Revelation, constant and consistent. It is said that the Vedas are *svatah-pramana,* that is, self-evident, and *Apurushya,* universal, in the sense that they are not the inventions of any particular persons and therefore are also impersonal. Every Spiritual Teacher of the Wisdom from Shri Krishna to Muhammad has affirmed—"Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfil." From the Vedas of ancient Aryavarta down to H.P.B.'s *Secret Doctrine,* all proclaim the existence, immortal and immemorial "of the same ancient wisdom-doctrine, one and identical."[2] But priests are the enemies of the prophets, advocates and upholders of the letter that killeth and destroyers of the Spirit that giveth life.

We find ourselves between the Scylla of believing fanaticism in distorted scriptures which are put forward as Shruti-Revelation, and the Charybdis of modern and existing priesthoods now engaged in the distortion of the ancient Secret Doctrine; the former evoke the authority of immemorial traditions while the latter claim, in the name of tolerance and advancing knowledge, acceptance of false doctrines, whose genesis and origin is allegorically described in the *Maitri-opanishad* (VII, 10). Let us protect ourselves from that "very different doctrine" upon which "fools here live their life . . . destroying the saving raft and praising what is false. They see the false as if it were true as in jugglery."

In the light of the above the reader is invited to peruse with care the following extracts from an article entitled "What is Truth," in *Lucifer,* Vol. 1, February, 1888, p. 625:

> Is there such a thing as *absolute truth* in the hands of any one party or man? Reason answers, "There cannot be." There is no room for absolute truth upon any subject whatsoever, in a world as finite and conditioned as man is himself. But there are relative truths, and we have to make the best we can of them. In every age there have been Sages who have mastered the absolute and yet could teach but relative truths. For none yet,

[1] Max Müller and more than one Hindu translator have rendered Smriti as Memory. Dr. Robert Hume seems to us to have caught the real spirit of the original in rendering it as "the traditional doctrines."

[2] *Isis Unveiled,* II, 99.

born of mortal women in *our* race, has, or could have given out, the whole and the final truth to another man, for every one has to find that (to him) final knowledge *in* himself. As no two minds can be absolutely alike, each has to receive the supreme illumination *through* itself, according to its capacity, and from no *human* light. The greatest adept living can reveal of the Universal Truth only so much as the mind he is impressing it upon can assimilate, and no more, *Tot homines, quot sententiae*—is an immortal truism. . . . Though *absolute* truth is not on earth and has to be searched for in higher regions, there still are, even on this silly, ever-whirling little globe of ours, some things that are not even dreamt of in Western philosophy. To return to our subject. It thus follows that, though "*general abstract* truth is the most precious of all blessings" for many of us, as it was for Rousseau, we have, meanwhile, to be satisfied with relative truths. In sober fact, we are a poor set of mortals at best, ever in dread before the face of even a relative truth, lest it should devour ourselves and our petty little preconceptions along with us. As for the absolute truth, most of us are as incapable of seeing it as of reaching the moon on a bicycle. Firstly, because absolute truth is as immovable as the mountain of Mahomet, which refused to disturb itself for the prophet, so that he had to go to it himself. And we have to follow his example if we would approach it even at a distance. Secondly, because the kingdom of absolute truth is not of this world, while we are too much of it.

To sum up the idea, with regard to absolute and relative truth, we can only repeat what we said before. *Outside a certain highly spiritual and elevated state of mind, during which Man is at one with the UNIVERSAL MIND—he can get nought on earth but relative truth, or truths, from whatsoever philosophy or religion.* Were even the goddess who dwells at the bottom of the well to issue from her place of confinement, she could give man no more than he can assimilate. Meanwhile, every one can sit near that well—the name of which is KNOWLEDGE—and gaze into its depths in the hope of seeing Truth's fair image reflected, at least, on the dark waters. This, however, as remarked by Richter, presents a certain danger. Some truth, to be sure, may be occasionally reflected as in a mirror on the spot we gaze upon, and thus reward the patient student. But, adds the German thinker, "I have heard that some philosophers in seeking for Truth, to pay homage to her, have seen their own image in the water and adored it instead."

In the above we decipher the several aspects of Knowledge or Vidya we have been studying. Absolute Knowledge is a matter of illumination, which follows the search in higher regions, and during which "man is at one with the Universal Mind," which as we have seen before is Sophia, Shakti, Daiviprakriti. On the other hand there is the danger of our being caught up in the maze of Avidya and worshiping the wisdom of our own creation.

The earnest student will do well to ponder the extracts which follow in connection with those which have gone before. If in the above are to be found references to Noumenal Knowledge and typal Knowledge and Agnosticism, in what follows will be found traces of Archetypal Knowledge in both its aspects, exoteric and esoteric.

"What constitutes real knowledge? The question lies at the very threshold of occult study. It is, in actual practice, the first put before a regular student of occultism who is taken in hand by the teachers of the occult world. And the student is taught—or is led to see—that there are two kinds of knowledge, the real and the unreal; the real concerned with eternal verities and primal causes, the unreal with illusory effects. . . . There is but one eternal verity, and in pursuit of that, thought is forced to travel along one road. . . . But can the eternal verity be reached? Even if hard facts be acknowledged as illusion so far as they are transitory, is not that which is exempt from change removed from observation? Must we not follow up the theoretical admission of the possibility of real knowledge, by the practical admission that no human being can ever have anything to do with it? . . . Who possesses the real knowledge as contradistinguished from the unreal? the student of occultism is asked, and he is taught to reply—that which we have shown to be the only possible reply: 'The adepts alone possess the real knowledge, their minds alone being en rapport with the universal mind.' "[1]

The Knowledge of the Adepts is Archetypal Knowledge—Gupta Vidya, the Buddhi, which is the Vehicle of Atma—Para Vida. This Archetypal Knowledge has a revealed aspect—the Universal and Impersonal Wisdom-Religion, and an esoteric one into the mysteries of which one has to be initiated.

"He whom the Eternal Word condescendeth to teach is disengaged at once from the labyrinth of human opinions."

Pitfalls

The animal is able to relate cause and effect in some directions, but perceives little—if any—relation between different states. A cat out in the cold will cry to come in, for instance; once in and warm, it will go out again with no hesitancy, nor recollection of the state it had shortly before suffered in. Some humans—most of them—come perilously near to a similar state of existence, and all fall into it in some degree. Most people identify the power to perceive with the act of perception and thus lose right comprehension and application. "What shall arouse them from the living body of this death?" Trouble, pain, sorrow, loss. In the meantime, they are joined to their idols, and have to be let alone. "Theosophy is for those who want it and for none others."

R. C.

---

[1] *A Modern Panarion,* pp. 450-452.

CHRISTIANITY AND PROGRESS

SELDOM is the psychic awakening, of which H. P. B. taught, looked for, even by Theosophists, in its normal manifestation. Rather, attention has been entirely too much focused on its abnormal expressions. Yet it is peculiarly in the "varieties of religious experience"—to borrow from the felicitous phraseology of the late Professor James—that the psychical nature of mankind has ever flowered.

We have repeatedly called attention to the indices afforded by the marked unrest within the many Christian denominations, particularly in England and the United States. This unrest is not due to the accustomed warfares of dogmatic controversialists, nor yet is it the anticipatory symptom of the spawning of new sects following on the voices of schismatics. Leading ministers and leading laymen of all the denominations are searching within themselves rather than within their creeds for light and guidance as to how best to serve bewildered humanity in this hour of well-nigh universal upheaval; how best to find bread for the religious hunger that will no longer be satisfied with theological stones. Naturally, the overpowering tendency at present is to go behind the creedal fonts to the common basis of them all—Christianity as recorded in the New Testament—seeking a new understanding, without as yet recognizing the logical fallacy of going to the source of all the sects to find the cure for sectarianism. Theosophists forget that the bulk of mankind—West as well as East—do not so much desire to learn as to lean, and hence that religions, temples, churches, priests—authorities and sanctions external—are still essential to the faith of the many, because they reject all else not so clothed.

Dr. Harry Emerson Fosdick has performed a notable service to the Theosophical Movement, which includes all men, in his recent book, *Christianity and Progress*. The book reveals what should be the Christians' attitude towards the idea of progress which in every realm is revolutionizing man's thinking, and which no intelligent Christian can afford to avoid. Dr. Fosdick accepts the challenge the situation offers, and subjects it to searching analysis, as he traces the history of progress with its good and evil tendencies in a rapidly evolving world.

Our modern progressive way of thinking; the idea that man is capable of indefinite perfectibility, did not exist in the medieval age, not before the 16th century, and not even among the Greeks. It was not supposed to be God's method with mankind. Nor did the Church contribute to such outlook, but rather concerned itself with the expected return of the Christ and the Dawn of Judgment Day, two beliefs out of which the Church has expanded, which became its center of interest and hope of eternal life.

Roger Bacon was among the first scientists to prophesy material progress, and from that time on, the prospect of harnessing the resources of the universe became ever more deeply impressed, until in the 17th century men turned their faces not backward, but forward in the search for knowledge, which in the 18th century led to a totally new outlook. Then it was said that if man could make new inventions, why could he not devise new systems to free humanity from miseries, misgovernment and oppression? In the 19th century evolution became a credible truth, all sciences were formed upon the evolutionary idea, and growth became recognized as the fundamental law of life. It occurred to man that as the earth had once been uninhabitable it would become so again—if not by wholesale catastrophe, then by the slow wearing down of the sun's heat. But progress on a transient planet would seem to still have need of God and life eternal. Herbert Spencer said:

> "This advancement is due to the working of a universal law. In virtue of that law it must continue until the state we call perfection is reached. . . . Thus the development of the ideal man is logically certain. . . . So surely as the things we call evil and immorality disappear, so surely must man become perfect."

But, says Dr. Fosdick,

> "Spencer's confidence in a universal, mechanical, irresistible movement towards perfection, lacks intelligent support. The plain fact is that human history is a strange blend of progress and regress. It is a history of the rhythmic rise and fall of civilizations and empires, of gains made only to be fought for again. The ascent has been a fight tragic and ceaseless against destructive forces. This world needs salvation from ignorance. Before we can get much further in a progressive world, we must achieve with wisdom and courage some fundamental reconstructions in our Christian thinking."

With the discovery of the material laws like gravitation, electricity, etc., the old-time reliance upon God changed to a satisfying reliance upon science which appears to multitudes to supply all their needs. Not many are relying upon religion since the exhilarating sense of power over the world through a knowledge of its laws, has come to be the dominant note of our generation. The author continues:

> "The scientific approach to life is not enough. It does not cover all the ground. When we have all the facts which science can discover, we still need a spiritual interpretation of the facts. This power to transform facts so that they will no longer be merely facts, but facts plus an interpretation, is one of the most distinctive and significant elements in human life. The animals do not possess it. An event befalls a dog and when the dog is through with it, the event is what it was before. The dog has done nothing to it. But the same event befalls a man and at once something begins to happen to it. It is clothed in the man's thought about it; it is dressed in his appreciation and understanding; it is transformed by his interpretations. The event comes out of that man's life something altogether different from what it was when it went in. The man can do almost any-

thing with that event. Our experiences always are made up of the fortunes that befall us and the interpretations that we give to them. Probably nine-tenths of the problem of happiness lies, not in the outward event, but in the inward interpretation. While we often cannot control the fortune, we always can help with the interpretation. That is our power. Religion is the human spirit seeking and finding an interpretation of experience that puts sense and moral dignity, joy and hope into life. The Church is primarily an instrument in God's hands to bring personal and social righteousness upon the earth."

The complicated structure of civilizations cannot be built upon physical force alone, which is "too shaky," and hence the need of religion—of a fuller knowledge of God's laws, lest the use of powers for only temporal gains, may be humanity's ruin, since the scientific control of life creates more problems than it solves. Humanity is disturbed about itself because it has discovered that it is in possession of power enough to wreck the world. Never before did mankind have so much energy to handle. Many people are too easily and cheaply optimistic concerning humanity's use of its new energies, its scientific mastery over life. We need to know more about life's origin, meaning and destiny.

Coincident with this phenomenal growth and love of power, has been the humanitarian desire to take advantage of this scientific control, so as to alter and improve social conditions, to relieve many forms of oppressive suffering; and this constitutes another chief influence of the new age, which has won the co-operation of many of the noblest-minded who work for its attainment. In speaking of the attitude of the Church on this question as being of crucial importance, the author says:

"We are always trying to improve the play by shifting the scenery, but no person of insight ever believed that the manipulation of circumstances alone can solve man's problems. As Emerson said, 'No change of circumstance can repair a defect in character,' and as Froude said, 'Human improvement is from within outwards.' "

And this is the characteristic attitude of the Christian Gospel to the human problems. Its mission is to emphasize the possibility and necessity of transforming the lives of men, who appear to have sunken to a far lower moral level since the War than before, according to the record of universal crimes committed and the appalling condition of chaos in Europe. It is the duty of churches to take interest in the economic and industrial problems of our day.

In the 16th century the world's conflict centered in the Reformation within the Church; in the 18th century the conflict turned to politics—the French Revolution and the advent of Democracy; and in the 20th century it is centered in economics. Just as great changes were wrought in those centuries, so in this one must the

economic changes be inevitable, but how they will occur is part of the responsibility of the Christian Church.

The scientific control of life has greatly changed the religious mood, from that of complete resignation to all calamities—thought in the Middle Ages to be the will of God—to reliance on the power of man, for philosophies change, like our sciences. It is this attitude of change that marks the radical difference between the old and the new age.

"Stagnation, not change, is Christianity's most deadly enemy. Christianity is not a creed, nor an organization, nor a ritual. They are the leaves, not the roots." Knowledge of spiritual things is necessary in this progressive world, and the fact is that science, not religion, is the realm where most of all we use external authority. Who has counted the millions of solar systems authorities say exist in space? Who understands the nature of an atom and what it means to break it up for discovery of the incalculable resources of power waiting to be harnessed by man's skill? Who has any first-hand knowledge about electricity, called by authorities "a mode of motion in ether" and which the motorman calls "juice"?

> "The one vital thing in religion is first-hand personal experience. There are authorities in everything, but the function of an authority in religion, as in every other vital realm, is not to take the place of our eyes, seeing in our stead and inerrantly declaring to us what he sees; the function of an authority is to bring to us the insight of the world's accumulated wisdom and the revelations of God's seers, and so to open our eyes that we may see, each man for himself. So an authority in literature does not say to his students: 'The Merchant of Venice is a great drama; you may accept my judgment on that. I know.' On the contrary, he opens their eyes; he makes them see.
>
> "As Christianity grew, organized, credalized, ritualized, its perils grew. We may be certain that in the idea of progress there are in it the faults of its qualities."

One of the perils of progress is the creation of a superficial, ill-considered form of optimism—the belief that progress is inevitable, which acts like an opiate on the minds of many who are too prone to lose sight of the human ignorance and folly, cruelty and selfishness—the terrific obstacles in human nature—against which any real moral advance on earth must win its way. Thus comes about our modern negligence of the problems of sin, which is humanity's inherited mortgage and handicap on the whole human family. The world of fiction and drama is always concerned with the problem of human evil. Says Dr. Fosdick:

> "This is no fool-proof universe, automatically progressive; but moral evil is still the central problem of mankind. Belief in the idea of progress does not mean that this earth is predestined to drift into Paradise like thistle-down before an inevitable wind."

Another peril, like the individual who thinks himself too much

"grown-up" for reliance on the wisdom of his elders, so humanity makes the mistake of being too sure that nothing is to be learned from its ancient heritage—

> "—that what is old is outgrown, while what is new seems probable and convincing. It is the prevailing idea, for instance, that if we would not turn back to Palestine for anything else, why should we turn back to Palestine to find the master of our spiritual life—the master who is the personal rebuke of all that is degenerate and false in Christianity. There is a flippant irreverence towards the past, when as a matter of fact the light we have for the future shines upon us from behind. He who most believes in progress needs most to resist its temptations."

The Author considers

> "Christianity has ungainly developments; it does not need reformation, but the profoundest need of the world is real Christianity, the kind of life the Master came to put into the hearts of men. Progress does not mean breaking away from it, but going deeper into it."

One of the functions of religion is to teach men amid the transient to see the eternal and only faith in God can satisfy man's craving for spiritual stability amid change. Man's deepest question concerns the nature of the creative Power from which all things and persons have come. He who is convinced that the creative Power from which all things have come is spiritual, believes in God. The basis for all mature conceptions of God lies here: That the power from whom all life proceeds, wells up in two forms. One is physical; we can see it, touch it, weigh it, analyze and measure it. The other is spiritual; it is character, conscience, intelligence, purpose, love. We cannot see it, nor touch it, nor weigh it, nor analyze it.

This thought of God does not start then, with a magnified man in the heavens. This thought starts with the universe itself, vibrant with life, tingling with energy.

It was this approach to God which saved the best spiritual life of the 19th century. Two conceptions of the Church are in conflict today in modern Protestantism, and one of the most crucial problems of America's religious life in the next generation is the decision as to which of these two ideas of the Church shall triumph. One is the exclusive, and the other the inclusive conception. The exclusive conception lies along lines like these: That we are the true church; that we have the true doctrines and the true practices as no other church possesses them, etc. The inclusive idea runs like this: That the church ought to be the organizing centre for the Christian life of the community; that a church is not based upon theological uniformity, but upon devotion to the Lord Jesus, to the life with God and man for which he stood and to the work which he gave us to do, etc. The first has prevailed. Our endlessly split and shivered Protestantism

bears sufficient witness to the influence of the exclusive idea of the church. An exclusive church narrows the idea of God. The achievement of a worthy idea of God involves therefore, the ability to discover God in all life, outside the church as well as within, and in people who do not believe in Him nor recognize Him, as well as those who do.

Not, we think, since Dr. Holmes' two wonderful books of a decade or more ago—the "Creed of Buddha" and the "Creed of Christ"—has there been a contribution to religious literature so thoughtfully humane as *Christianity and Progress*. The unthinking but not irreligious layman may read it and by adoption come into some degree of mental fraternity with those who are both thoughtful and religious, and so gain another redeeming lien with the Infinite. Even the thoughtful bigot could not, as we believe, read Dr. Fosdick's lucid exposition without in some degree becoming unhardened, in some degree porous to its ameliorative influence.

A LETTER

Dear Companions,—

Glad that you had such a good and large meeting, and that your courage increases as time goes on. You would not have believed a year ago that such progress in the work and in understanding could be made in the time elapsed. Think of the numbers of souls awakened and set upon the right path by going the way yourself and pointing it out to others. This is something that falls to the very few. "Just to thy wish the door of heaven is found open before thee, through this glorious unsought fight which only fortune's favored soldiers may obtain." The kind of fighting was not our choosing, and was and is that of fortune's favored soldiers: the end of the battle is not seen until the enemy has surrendered. He may be defeated in one place to stand and give battle in another, so the fight keeps on because a soldier of the *Kshatriya* tribe has no duty superior to *lawful* war. War is his business, and he should find joy in the battling with the difficulties presented to him to try his courage, to test his strength and endurance. "Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and *then* prepare for battle, for thus and thus alone shalt thou in action still be free from sin."

I can readily imagine the troubles found in getting people to really study; as a rule, the necessity is not perceived, and this, I think, on account of the present methods of education wherein the soul and mind are considered *as mere recorders*. Is it not strange that plain statements are not grasped, that the superficial meanings

of words are taken to be the applications of them? All of which is chargeable to our modern educational methods. Most men think that when they have heard a statement made, they know it.

Some one or two may wake up, among a number of those interested, and therein lies the hope; also we know that those who merely listen or read with attention get something in the way of a trend that sometime will develop into greater things. It is not labor lost, although results at times do not appear to be commensurate with the effort put forth. We make the effort, and the effort brings results: this is enough. We may not look for any specific kind of results but keep on doing the best we know and can, and this includes all proper ways and means open to us.

What you say about Consciousness is right—as I see it; there is consciousness and its perceptions, the latter becoming more and more objective creations on different planes of matter on account of the Creative, Preservative and Destructive powers inherent in Consciousness—or, more properly the Self. Your remarks on "whatever state of consciousness the Perceiver may be in, the things of that plane are for the time being his only realities," is all right; it is all relativity, and here is where the knowledge of the Real and the Unreal frees from bondage. The whole universe exists only for purposes of Soul; soul is individualization of Being; we, as self-conscious beings, have to remain in the bondage of matter long enough to give lower segregated entities the necessary impetus toward self-consciousness. The majority do this work unconsciously, partly right and partly wrong; it is possible to do it consciously and free from attachment, as well as rightly.

It is wise and necessary to have a good comprehension of the processes for the sake of others who need to see that the way of devotion is not that of merely being good. The books of devotion contain the rules of war, the duties, individual and collective, of the warrior, the right conduct in the field; moreover, they give the maps of battle-grounds where the foe is to be met, and tell how the battle should be fought—to win. All these works of Them have their places, and all of Them had a particular work to do. Those who think that the Teachers can be pigeon-holed—as some do—have failed to grasp the meaning of the Movement. We can see how the work of one Teacher so clearly and so beautifully complemented that of the other. You remember what H.P.B. wrote to W.Q.J. "As you in America will prevail—if you only remain staunch to Master's program;" there is no way under heaven by which we shall know that program except through the record left by those Two. The more we proceed on the line we are going, the more clear does it show itself to be according to the "program."

Best of luck to the Warriors. As ever,

R. C.

AMONG FRIENDS

HAVE you ever noticed that some people always seem to arrive just a little bit *after* the crowd? They read the new book at the psychological moment when it is no longer new; take up the latest craze a few weeks too late; affect a certain style of dress when it is no longer "the thing"; signal the motorman after the car has gone by—and somewhat frantically as a rule. For that is a characteristic of the type of mind we are considering: to be a little behind the procession and to *over* do just a little——to over-emphasize—like the virgins of holy writ who were too late with their lamps, or the seekers of the coming Messiah, who has already come and gone.

Mrs. Crystal is like that, so it was really no surprise to the family when, on the occasion of her first visit after her return from the middle west, she drew out a little string of beads from the rather too ornate handbag she was carrying and began to finger them over, while her lips moved automatically.

"Hello, Laura," remarked Doctor, surprisedly, "have you turned Roman Catholic?"

"Not at all, Doctor," and it was almost a purr of gratification that she had been noticed. "How could you ever think such a thing? But I truly can say, along with the multitude of other grateful persons, that every day and in every way . . ."

"Ca passe," interrupted Mr. Browser suddenly, and there was a shout of laughter from a delighted family that its quietest member should thus have stemmed the tide.

"You haven't been Couéd, Laura?" asked the Judge, wiping his glasses and regarding the somewhat perplexed Mrs. Crystal with a still smiling but wholly fatherly air. "The epidemic has moved on and away from New York and the press agents are otherwise engaged this long time—but you might be catching it *now,"* he added with a glance of amusement for the rest.

"How can you speak so of that noble man?" answered Mrs. Crystal, dropping her beads as if they were hot. "So humanitarian, such an innovator, such a benefactor to mankind, so philosophical—" the floodgates were opened and the stream was running free!

"Nobody did speak of M. Coué," interrupted Pilgrim soothingly. "A good and sincere man, I would say; it is the system that is defective and amusing, that is all—and the fact, dear Laura, that as usual you arrived at the station after the train had pulled out."

"What is the man talking about?" returned the now anxious lady, looking about from face to face. Whereupon there was another general laugh, in which Mrs. Crystal herself goodnaturedly joined, though not in the least aware of what it was all about.

"But don't you think highly of this Coué system?" she asked a few moments later, closing her handbag on the telltale beads with a decided snap. "I supposed of course you advanced thinkers would hail this boon to suffering mankind with open arms."

"Why, no, Laura," said Mother gently, "as students of Theosophy we are not devoted to patent medicines, physical or metaphysical. Our great interest and effort is to try to understand the laws of life and apply them wisely—and to help others to a better understanding and fuller application. If we are really ill we recognize the fact and take such steps as may commend themselves to us to assist Nature in her effort to throw the toxic condition down and out; but we certainly do not 'mix the planes': physical help for physical diseases, mental rectification for mental ones—if we know enough to help the latter," she added, with an increased seriousness, "but few do."

"Well, isn't the Coué system a real discovery?" pursued Mrs. Crystal. "Do you understand the philosophy of it, and isn't *anything* good if it helps people to become better and better?"

"I won't answer you, Laura, because I may be considered prejudiced," said Doctor quietly—for Mrs. Crystal had looked appealingly towards him. "You give us some philosophy on it, Pilgrim. What should be the position of sincere students of Theosophy in reference to Coué's system?"

"You might work it out along these lines," answered the latter, "which by reference to the writings of H.P.B. and W.Q.J., and then by checking up in your own thought and life, you will see to be true: Coué actually has no system to which he can claim ownership—a new discovery—as the practices which he has adopted represent a sort of emasculated *hatha yoga* that has been known for ages. Essentially it is not very different from the 'Christian Science', the 'New Thought', 'Mental Science', and other healing cults and systems operating under whatever name—the name doesn't matter—a sort of self-hypnosis, as H.P.B. justly states in *The Key to Theosophy*. It has a purely personal basis, and goes no higher than the personality. Moreover, as Coué himself states, a certain passivity is essential to success. This last is wholly bad, as a *passive* position should never be taken by a student who desires to gain control of his own nature and to hold himself firm against the lowering influences which are afloat everywhere in this selfish and sensual age."

"So far so good," remarked Doctor, as Pilgrim paused for a moment's reflection. "Anything else?"

"Why, yes," was the answer, "a good deal else—so much that it can hardly be touched upon in a chat like this. For instance, the Coué practice is a system of affirmations, entirely without logical basis in reason or in fact. If I am sick, merely to say that I am

getting better is untrue and unintelligent. To repeat over and over some inconsequential phrase is not knowledge, or the road to knowledge—especially when the affirmation is not a true one. Nor will it make for mental, psychical or physical health and sanity. Most people do not understand their own natures, nor recognize the grave responsibility assumed in placing false ideas before the Consciousness, thus making channels along which the force of Consciousness will flow, and eidolons, which become real to their evolver. That is why we all need a sound philosophy, impersonality, unselfishness, an intelligent and self-compelling basis for ethics—and most of all a rigid observance of the ethics. We, as persons, make pictures, or matrices, and then the Consciousness works in the channels thus provided, producing the kind of results that flow from folly and ignorance on this physical plane, and influencing others who are weak and mediumistic, as so many are. We could be about better business than this Coué and similar practices. It is a start for many on the vicious road to Black Magic. Fortunate indeed is it in most cases that the practitioners are themselves so weak and inept that the matrices made by the personality are accordingly weak and wavering, and thus the results are practically nil."

"Followers of these practices become increasingly weak, mediumistic, selfish, personal, and show evidences of a mental unsoundness. They become unable logically to reason from premises to conclusions, and find it increasingly impossible to recognize a truly spiritual idea. They are unaware of this, and often speak of the systems they follow so devotedly as 'spiritual', although these are most materialistic. The teachings of Theosophy are flatly against them."

"But how about the results?" asked the Judge, glancing at Mrs. Crystal, who nodded most decidedly at his question.

"Have you actually and for yourself traced these results down?" replied Pilgrim. "Of course, that is answering a question by asking another, but if one really went to work definitely to trace results of the Coué, or any of the systems of affirmation and denial, he would find that the failures far, far outnumber the seeming successes. Moreover those 'successes', if followed up, would show themselves usually to be *worse* than the failures, as 'cures' of physical ills by these 'mental' systems of whatever kind are almost always followed by the outbreak of some new disease, or even of a mental or nervous disorder—far worse than the trouble that was 'cured.' Anybody can try this out if he is interested enough. Mr. Judge once remarked that as these practices are followed by any considerable number of people, there will be an outcropping of new diseases for which physicians will have to find names."

"That has already happened," said Doctor gravely, "but the physician who seriously discusses the connection between 'healing

by affirmation-and-denial' and subsequent disorders, mental, moral and nervous, is necessarily looked upon as prejudiced and narrow by the votaries of the 'get well quick' methods."

"In a physical sense, I fancy," he continued, "most of these patients were not *diseased* at all. Mental strain, anxieties of all kinds, necessarily in time produced nervous reflexes. Prolonged nervous tension inevitably resulted in secondary and symptomatic derangements of various parts of the vital organism—brain, eyes, stomach, and so on. Then the victims made a bad matter worse by continually dwelling on their troubles—became chronic subjects. What the practitioners of these various methods of healing do is, in fact, to *talk the patient out of his particular 'delusion' by substituting another and more agreeable illusion.* The required relaxation from mental and nervous tension follows—and presto, there is a 'cure.' "

"Well, isn't that something to be thankful for, and to encourage?" This from Mrs. Crystal, of course. "They have *thought* themselves into being sick, you know. Isn't it really helpful to give them another idea? Of course it is." And she turned, quite as a matter of course, to the Judge, for his appellate decision.

The Judge bowed with sympathetic gravity, including Doctor by some subtle magic, so that both the controversialists regarded each other as one who says, "I told you so," and then, ostensibly addressing himself to Mother:

"Opiates have their uses, doubtless, but it is well that those who administer them should know what they are employing—highly dangerous agents, justifiable only in emergencies and then only in default of better remedies. In the case of these mental narcotics, the practitioners as well as the patients seem to be carried away by the results, so that they make no real study of the forces they are employing."

"I should think, Doctor," he added, "that a truer as well as more efficacious method would be possible. Why should not Physicians recognize *facts,* whatever they are, and themselves talk their patients out of their delusions by sympathetic substitution of true ideas for the fallacious—just such ideas as you have been expressing."

Doctor is not a bad sort, not really pugnacious; just positive. He beamed on Mrs. Crystal.

"You will be interested to know, Laura, that the really able 'specialists' often do that, and effect truly remarkable cures in many cases, but they do not advertise them. I often have patients who are sick, sure enough, but not diseased organically. *Confidence* restored, relaxation comes and Nature, the great physician, does the rest. I suppose it is the quackery, the false ideas, the baptizing

of the jugglery and 'formulas' with 'holy water' that affront alike my common-sense, my decency and my experience."

Mrs. Crystal "relaxed" at once. "That is just what I meant," she expansively informed the attentive family. "Professor Coué *wants* to help the afflicted. He gives them confidence by giving them something to hope and something to hold on to, something for *them* to do for themselves."

"I think," said Mother, rising, "that Doctor's 'confidence' and Laura's idea of the 'wish to help' are two of the real keys to whatever of success attends all of the 'systems' so much in vogue at the moment."

"And the other keys?" asked Pilgrim, falling into step beside her, as the family prepared to scatter.

"The other keys are the affinities of natures and of all Nature—the Karma of the past and of the present. The desire to be helped and the desire to help are the forces. The 'formulas' are a kind of *mantram* and the rest a sort of talisman. Any talisman is efficacious so long as it is *believed* in. The real agent is Faith."

Death and Dust

The influence of Theosophy on Western Philosophy is evident in many ways, but in none more vitally important than in the view of Death as a necessary process of Life.

Death does not end all. It ends nothing but illusion;—and in reality is the transition into a new Life more in harmony with immutable Law. In its highest and true sense it is the great Sacrifice, one that must be made *concurrently* with life in the body. Personal pride, selfish ambitions, the love of power and position, are but fuel in the flames of spiritual Fire which, while reducing all such stuff to dust, clarifies the vision of the Soul and leads to its Emancipation from the bondage of Kama—passions and desires.

"There is no existence for that which does not exist, neither is there any non-existence for what exists."

INITIATES AND INITIATION*

V.

UNDERLYING every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practiced by the initiates of every country, who alone were aware of its existence and importance. To ascertain its origin, and the precise age in which it was matured, is now beyond human possibility. A single glance, however, is enough to assure one that it could not have attained the marvellous perfection in which we find it pictured to us in the relics of the various esoteric systems, except after a succession of ages. A philosophy so profound, a moral code so ennobling, and practical results so conclusive and so uniformly demonstrable is not the growth of a generation, or even of a single epoch. Fact must have been piled upon fact, deduction upon deduction, science have begotten science, and myriads of the brightest human intellects have reflected upon the laws of nature, before this ancient doctrine had taken concrete shape. The proofs of this identity of fundamental doctrine in the old religions are found in the prevalence of a system of initiation; in the secret sacerdotal castes who had the guardianship of mystical words of power, and a public display of a phenomenal control over natural forces, indicating association with preterhuman beings. Every approach to the Mysteries of all these nations was guarded with the same jealous care, and in all, the penalty of death was inflicted upon initiates of any degree who divulged the secrets entrusted to them. We have seen that such was the case in the Eleusinian and Bacchic Mysteries, among the Chaldean Magi, and the Egyptian hierophants; while with the Hindus, from whom they were all derived, the same rule has prevailed from time immemorial. We are left in no doubt upon this point; for the *Agrushada Parikshai* says explicitly, "Every initiate, to whatever degree he may belong, who reveals the great sacred formula, must be put to death."

And again—in the Hindu books of initiation, the same *Agrushada Parikshai,* we find that any initiate of the first degree (the lowest) who betrays the secrets of his initiation to members of other castes, for whom the science should be a closed book, must have "his *tongue cut out,*" and suffer other mutilation.

The Secret Association is still alive as ever, and it may be inferred that the chief pontiff and hierophant, the Brahmatma, is still accessible to those "who know," though perhaps recognized by another name; and that the ramifications of his influence extend throughout the world. . . . .

---

*Collated from *Isis Unveiled* and *The Secret Doctrine.*

Whatever were the rites enacted among the neophytes before they passed to a higher form of instruction; however misunderstood were the trials of *Katharsis* or purification, during which they were submitted to every kind of probation; and however much the material or physical aspect might have led to calumny, it is but wicked prejudice which can compel a person to say that under this external meaning there was not a far deeper and spiritual significance. It is positively absurd to judge the ancients from our own standpoints of propriety and virtue. And most assuredly it is not for the Church—which now stands accused by all the modern symbologists of having adopted precisely these same emblems in their coarsest aspect, and feels herself powerless to refute the accusations —to throw the stone at those who were her models.

The Brama-atma was the sole guardian of the mystic formula. He alone could expound its meaning in the presence of the initiates of the third and supreme degree. Whosoever among these initiates revealed to a profane a single one of the truths, even the smallest of the secrets entrusted to his care, was put to death. He who received the confidence had to share his fate. The injunction of secrecy was as strict with the kabalists as with the initiates of the Adyata and the Hindu Yogis.

"Close thy mouth lest thou shouldst speak of *this* (the mystery) and thy heart lest thou shouldst think aloud; and if thy heart has escaped thee bring it back to its place, for such is the object of our alliance."

"This is a secret which gives death: close thy mouth lest thou shouldst reveal to the vulgar: compress thy brain lest something should escape from it and fall outside."

The Japanese and Chinese Buddhist ascetics and Initiates are, if possible, even more reticent in giving out their "Knowledge" than are the Hindus. No one, not even the greatest living Adept would be permitted to, or could—even if he would—give out promiscuously to a mocking, unbelieving world that which has been so effectually concealed from it for long aeons and ages.

The reason why in every age so little has been generally known of the mysteries of initiation is twofold. The first has already been explained by more than one author, and lies in the terrible penalty following the least indiscretion. The second is the superhuman difficulties and even dangers which the daring candidate of old had to encounter, and either conquer, or die in the attempt, when, what is still worse, he did not lose his reason. . . There was no real danger to him whose mind had become thoroughly spiritualized, and so prepared for every terrific sight. He who fully recognized the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear—sickly child of matter

—made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.

The *Talmud* gives the story of the four Tanaim, who are made in allegorical terms, to enter into the *garden of delights; i. e.,* to be initiated into the occult and final science.

"According to the teaching of our holy masters the names of the four who entered the garden of delight are: Ben Asai, Ben Zoma, Acher and Rabbi Akiba. . . .

"Ben Asai looked and—lost his sight.

"Ben Zoma looked and—lost his reason.

"Acher made depredations in the plantation (mixed up the whole and failed).

"But Akiba, who had entered in peace, came out of it in peace, for the saint whose name be blessed had said, 'This old man is worthy of serving us with glory,' " . . .

"The learned commentators of the *Talmud,* the Rabbis of the Synagogue, explain that the *garden of delight,* in which those four personages are made to enter, is but that mysterious science, the most terrible of sciences *for weak intellects, which it leads directly to insanity,"* says A. Franck, in his *Kabbala.* It is not the pure at heart and he who studies but with a view to perfecting himself and so more easily acquiring the promised immortality, who need have any fear; but rather he who makes of the science of sciences a sinful pretext for worldly motives, who should tremble. *The latter will never withstand the kabalistic evocations of the supreme initiation.*

It is not the fault of the Initiates that these documents (the real secret commentaries which alone make the *Vedas* intelligible) are now "lost" to the profane; nor was their policy dictated by selfishness, or any desire to monopolize the live-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because the imparting to the unprepared multitude secrets of such tremendous importance was equivalent to giving a child a lighted candle in a powder magazine.

The documents were concealed, it is true, but the knowledge itself and its actual existence was never made a secret of by the Hierophants of the Temples, wherein the MYSTERIES have ever been made a discipline and stimulus to virtue. This is very old news, and was repeatedly made known by the great Adepts, from Pythagoras and Plato down to the Neo-Platonists. It was the new religion of the Nazarenes that wrought a change for worse in the policy of centuries.

Moreover, at the end of the last (18th) and beginning of the present (19th) century more than one Russian Mystic traveled to Thibet *via* the Ural Mountains in search of knowledge and initia-

tion in the unknown crypts of Central Asia. And more than one returned years later, with a rich store of information such as could never have been given him anywhere in Europe. Let any one look over the annals and history of Freemasonry in the archives of the Russian metropolis, and he will assure himself of the fact above stated.

When men like Pythagoras, Plato and Iamblichus, renowned for their severe morality, took part in the Mysteries, and spoke of them with veneration, it ill behooves our modern critics to judge them so rashly upon their merely external aspect. Iamblichus explains the worst; and his explanation, for an unprejudiced mind, ought to be perfectly plausible. "Exhibitions of this kind," he says, "in the Mysteries were designed to free us from licentious passions by gratifying the sight and at the same time vanquishing all evil thought, through the *awful sanctity* with which these rites were accompanied." "The wisest and best men in the Pagan world," adds Dr. Warburton, "are unanimous in this, that the Mysteries were instituted pure, and proposed the noblest ends by the worthiest means."

In these celebrated rites, although persons of both sexes and all classes were allowed to take a part, and a participation in them was even obligatory, very few indeed attained the higher and final initiation. The gradation of the Mysteries is given us by Proclus in the fourth book of his *Theology of Plato*. "The perfective rite precedes in order the initiation—Muesis—and the initiation *Epopteia,* or the final apocalypse (revelation)." Theon of Smyrna, in *Mathematica,* also divides the mystic rites into five parts: "the first of which is the previous purification; for *neither are the Mysteries communicated to all* who are willing to receive them; . . . there are certain persons who are prevented by the voice of the crier . . . since it is necessary that such as are not expelled from the Mysteries should first be refined by certain purifications which the reception of the sacred rites succeeds. The third part is denominated *epopteia* or reception. And the fourth, which is the end and design of the revelation, is *the binding of the head and fixing of the crowns* . . . (This expression must not be understood literally; for as in the initiation of certain Brotherhoods it has a secret meaning, hinted at by Pythagoras, when he describes his feelings after the initiation and tells that he was crowned by the gods in whose presence he had drunk 'the waters of life'—in Hindu a-bi-hayat, fount of life.) whether after this he (the initiated person) becomes . . . an hierophant or sustains some other part of the sacerdotal office. But the fifth, which is produced from all these, *is friendship and interior communion with God.*"

(To be continued)

STRIVING FOR PERFECTION

HOWEVER unaware of it any may be, yet each one has some object, some goal toward which he is striving. With one, that goal may be health; with another, the acquirement of wealth or of those possessions which to him seem the most desirable of what life has to offer; with another the mere gaining of that which shall keep away the pangs of hunger or the chill blasts of winter. Whatever the object sought, that must to each one seem of the highest good, else he did not strive for it. Looking at life as a whole, in the broadest sense, we must see that if existence itself has any object, that object or goal must be—perfection.

But what one among us *consciously* strives for perfection? The seventh chapter of the *Bhagavad Gita* declares that "among thousands of mortals a *single one,* perhaps strives for perfection," and then goes on to say that even among those so striving, consciously, "perhaps a single one knows Me as I am"—that is, acquires perfection. Why is this so? Is it because men are turned aside by something outside themselves and are thus kept from the perfection they otherwise would seek, or would achieve? Rather it is something within themselves, self-conceit, self-interest, selfishness. They desire only perfection for themselves, caring little or not at all if their fellows achieve perfection or have an impetus or aid on their journey toward perfection; and yet, the slightest reflection will show any man that self-interest must in the end forever defeat its own objects; that though selfishness and self-interest seem to prosper, it is not the selfishness and self-interest that prosper. The individual man who so acts has thrown the whole power of his energies in a given direction, and having set up the causes of certain results, those results surely come.

That is delusion in ourselves which thinks we can gain knowledge without effort; that without setting up the causes of knowledge we can become wise; that without setting up the causes of virtue we can become virtuous. We believe that we can be partly selfish and partly unselfish, partly brave and partly timid, partly cruel and partly gentle and still enjoy the benefits which flow from the better action. Such is the delusion of the "pairs of opposites." And greater delusion still is that which thinks man can find enduring happiness upon an anti-ethical or non-ethical basis. What ethics is there in modern science, what ethics in modern statesmanship? What ethics is there "down in the street," in the bank, in the wholesale house, in the manufacturing plant, in the merchandising house, on the part of employers, on the part of employees? At best there is nothing but the "rules of the game." There are rules

of the game in gambling, while those engaged in all kinds of fraudulent practices have their rules of the game—but that is not ethics. We say we desire knowledge, yet we think that knowledge is divorced from morality.

What is true morality? It is the recognition that we do not belong to ourselves alone, that we cannot live for ourselves alone. It is the recognition that no man stands apart from that collectivity called humanity, and that humanity does not stand apart from the other kingdoms in nature; that every man is to some extent the embodiment of the good and the evil of human nature, of his family, of his town, of his state, of his nation, of all mankind. Man represents for good or for evil in every motion of his life the whole of humanity and the resultant of his life lived is to better by so much the ethical, the moral, the spiritual level of that vast entity, Humanity, or, to make it worse. And if he pass even beyond the confines of humanity to all animate or inanimate beings, to everything that lives, from the mote that dances in the sunbeam to the sun itself, from the most infernal being to the most divine, and will recognize that he but represents in himself some degree of the vast collectivity of conscious entities which we denominate by the word, life, then he has some conception of true morality.

How, then, could a man seek perfection who had for his object anything less than the welfare of the whole of life, and who performed all actions, internal and external, as a sacrament in a consecrated place? Every part of our nature may be made a consecrated place or a place of defilement. Every one of our thoughts may be made a ministering angel or the reverse.

The great trouble with the mass of mankind—with all of us—is that we are weak, wavering, uncertain, as to the goal we strive for. Our standards of life are, at best, indifferent. We have one set of rules of conduct and attitude toward those we call our family, and an altogether different conduct and attitude toward our neighbor's family. We have one set of ideas as how to conduct ourselves toward our friends, and a totally different set toward our enemies. Whether this man is my friend or my enemy, he is my fellow-soul. Whether this is a male or a female body, it has behind it a fellow-soul. Whether it is my employer or my employee, there is a fellow-soul. Whether there is a good man or a bad man, a sober man or an intoxicated man, he is my fellow-soul. Whatever a man's inner nature, there is in his body every form of matter that exists in this solar system from the highest homogeneous substance down to the most heterogeneous and complex. There is not a man, no matter how violent or depraved, who has not in his moral nature and in his mental make-up, absolutely every power

possessed by Jesus Christ or Gautama Buddha, or any other of the Great Ones. What man reflects upon the idea that he has the same power of speech that Christ had? The question is: does he speak the same language of the soul that Christ spoke? What man reflects upon the idea that he has the same power to think that Christ had, that H. P. Blavatsky had, that Buddha had, that Krishna had? The question is: does he think the same high thoughts? Does he practice the kind of ethics They practiced?

Every man has some kind of an ethical nature, because every man knows that he would rather have such and such things done to him rather than other things. There is a sufficient ethical platform for any man to begin on. Would a man want the customer who buys from him to do by him as he is doing and planning to do by the man he buys from? Would the employer wish to be treated, if he were a worker, by his employer as he treats his employees? Would a worker as an employer wish his workers to serve him as he is serving his employer? Would a man want his sister or mother treated in action or relation with other men, as he sees fit to treat other women? Would he give the children of other men the same patience and kindness he accords his own?

Now, while a man embodies every state of substance, every degree of consciousness, and has every power of every kind in this solar system, he has not yet learned that he possesses this vast store, nor has he learned its use from an ethical platform. It is because of the unity of the Source of all beings that man is what he is and has the power that he has and can affect all nature and can be affected by it. Therefore, he cannot stand apart from anything else in nature. He has become what he is, and all humanity has become what it is, in the same way that everything in nature has become what it is—under the one Law of sowing and reaping. So, Theosophy is that system of teaching by which man may come at last to know himself, to know Nature, to know the Spirit which is the Source of every power that is. And step by step with the acquisition of that knowledge must go the strength of purpose and of will to use that knowledge for beneficence.

We know that Nature deals in the last analysis in concentrates. Every man brings into the world all that he ever had and all that he ever learned, but he brings it in a form that he does not recognize because it is a precipitant. Every man is born with a character of his own. It is quite true that character in one resembles more or less the character of others, but it is not the same character. Children of the same parents have characters in some way in common. People of the same nation have characters in some ways, also, in common. All human beings have something in common in character, but the characters of no two human beings are identical.

What is the man's character, and where did he get it? From his own past, strong or weak, noble or ignoble, but whatever it is, it is the concentrated harvest of all his past, and it is also his present basis for action. He alone made that harvest, and he alone can change the coming harvest by his own thought, word, and deed.

Let us understand, therefore, that whatever good there is in the world is so much perfection, and that whatever of evil there is in the world is so much imperfection. Humanity as a whole has yet to travel a vast way to reach perfection, or even to a realization that perfection is the goal toward which each must set his face at some time or other. When shall such a moment of realization come; when shall such a moment of conscious choice come? Those moments of choice are with us all the time, and little by little, as we choose the better, rather than the dearer, the light comes to each one, until the dawn of a day appears when he consciously knows that there is no other way for him to take, no other course open, except to serve all life, forgetting personal self to serve the One Self. The whole purpose of Theosophy is to give to those men who want it, a sound, unshakable philosophical basis, an ethical basis, a logical basis, from which to employ the powers, functions and faculties which we now have in the way they should and must be used. Just as a man does that, his inner nature changes, and at last, he becomes one of those, of whom Krishna said, "a single one knows Me as I am."

Occultism is not the obeying of orders; it is the taking of direction.

Occultism is not the science of prohibition or compulsion; it is the science of suggestion.

Occultism is not the science of the elements; but of the will.

Occultism is not the science of practices and postures; but of unseen sacrifice.

REALIZATION

KNOW THYSELF says the Western oracle; THAT THOU ART, says the Eastern. The two admonitions mean the same thing, but who *realizes* that meaning in himself? We may believe, as do most men in the West, that Christ realized the Oneness of the "Father" and the "Son;" or we may believe, as do most men in the East, that Buddha and Krishna had that realization, but mere belief will never permanently satisfy any man. Hence every day we see men struggling desperately to retain their "faith;" other men losing theirs, or wandering from one faith to another.

Why is this? It is because every man is of the same nature as the ONE, and he can never rest till he has found himself. How, indeed, could he find permanent home in a false conception of Self? Men seek happiness, power, strength, knowledge, in a thousand ways which they call religion, philosophy, science, life. In the end what *realization* have they gained? Like a light which is lighted, which burns a little while, which is extinguished or blows out, naught but darkness remains. What are our books, our creeds, our sects, our faiths, but pallid shades evoked by hope and fear, dim traditional memories of Christs that were or equally unsubstantial imaginings of Christs to come. *Christos* is either a living Presence or but a Ghost, however holy in our belief.

Men long to see the Master: the senses can never give any but partial perception of anything. How, then, can realization come through the senses? The thoughtful read and ponder the Messages of the great Saviours of mankind: but the world mental, like the world physical, reflects but a portion of nature, great and small. How shall any man find the Fire in its reflections? We only know nature and ourselves through the senses, through sensations, through ideas. These are but the steps and stages of evolution—mere collections of images, however vast. They do not bring us to the *image-maker*—Man; man as the Soul, the Perceiver, immanent in space, actual in time, bodiless in matter, the Knower in the midst of all knowledge, enjoyer of all enjoyments, sufferer of all pains: veritably Christ upon the cross, nailed fast by his four-armed Karma—actions performed in ignorance; actions of body, senses, mind and understanding performed from a false notion of Self. This is the realization of *separateness*. It is the night-time of the Soul; the night of ignorance. Its opposite is the Awakening to the Self as all and in all. That awakening comes from the firm position assumed: *that thou art; that I am*—and actions of body, mind and understanding performed from that basis.

To him who wears sandals the earth is covered with leather wherever he goes. To him who acts for the Self and as the Self, there is a conscious life in Spirit in the midst of material existence.

ON THE LOOKOUT

Mea Culpa Scholastica

Says Alexander Meiklejohn, President of Amherst:

> "American colleges have nothing to teach. . . . The interpretation of life in college teaching is wretched. We haven't a philosophy, a religion or united scheme of life to offer. Our colleges dabble with mathematics, sciences, and so on, and the graduate goes out to solve the problems of life with a scattered miscellaneous assortment of dates and figures."

Now, this is a hopeful confession. It is the first step toward looking for a "united scheme of life;" and no doubt it has been hastened by the fact that numbers of students have been so bedeviled by conflicting theories in different sciences, and often in the same branch of the same science, that they are beginning to lose faith in science even as their fathers lost it in religion before them.

Moles in the Dark

There is a new, but rapidly growing note of worry in scientific circles; it is due to the fact now being commented on, that science has lost itself in a multiplicity of specialized branches so far, that students in the same branch, let alone the same science, often parallel one another's work for years, unaware of the fact; while often articles or books are printed almost simultaneously on the same subject, containing quite irreconcilable statements given out without due distinction between *fact* and *theory*.

The study of one subspecies in biology, for instance, is now capable of consuming the entire life of a single student. *Et cui bono?* After every detail is ascertained and meticulously catalogued, nothing more is known of causes, of the nature of life, of useful information, than at the beginning.

This is a picture which cannot and will not be denied by any real scientist; he knows the truth of it all too well. All this, even from the physical point of view, leads to nothing. The level of intelligence or well-being of the race is almost invariably raised by "fortuitous" discoveries or combinations often not looked for, on the rare occasions when anything of the kind happens.

Solar Radiation

It will be recollected that the "Secret Doctrine" drew considerable fire from scientific circles by showing that none of the then existing theories as to solar radiation were compatible with the also existing theories as to the age of the earth; and by point-blank denial of the validity of *any* scientific theory as an explanation of solar radiation.

We now learn from H. Spencer Jones, M.A., B. Sc., and from Mr. Ferdinand Ellerman, that for once science is without a theory as to the origin of solar radiation, all theories having broken down. Examining the "Secret Doctrine," we find:

> "Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves. . . . are the reservoirs of solar vital energy, the 'vital electricity' that feeds the whole system . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out, and the *visible* Sun only a *window cut into the real solar palace.*" (S. D. 1, 541.)

Facts Versus Facts

Dr. Raymond Pearl of Johns Hopkins recently exhibited a diagram shov ing the decreasing death rate from four causes against which a strenuo public health campaign has been waged since 1900. These are tuberculosi typhoid fever, diphtheria and croup, and dysentery.

He then showed another giving the decrease in four others against whic no campaign had been made. They were paralysis, purulent infection (bloo poisoning), softening of the brain, and tumors. *The rate of decrease fro these last was greater than for the others, and of the first four, tuberculosi against which the hardest campaign had been fought, decreased least of all.*

Not only this, but from other authority we learn that in the Philippine the most thoroughly vaccinated country in the world, the deaths from smal pox run highest. And of course we are all familiar with the horrific predi tions being made daily in regard to the inevitable decimation of the race du to the gradual abandonment of vaccination; although we have yet to see an such catastrophe or any symptoms thereof.

We also have curves showing the relation of typhoid deaths in the Arm and Navy between 1900 and 1918, to those among the civilian population. will be remembered that the decrease in these deaths in the Army and Nav is universally ascribed by doctors to compulsory inoculation. *The curves sho the decrease among civilians to have been almost the same.*

When it is considered that the Army and Navy are made of hand-picke physical specimens; that their lives are infinitely more healthily regulated, an that sanitary surroundings are beyond compare with those of the average civi ian, the force of the contrasted facts is immensely enhanced.

The Cause of Evolution

Professor A. S. Pearse of the University of Wisconsin concludes a pap on evolution thus:

> "Living systems of activities are adapted to the environment; they respond the environment by transformation, selective survival, or migration; each habit limits the patterns of the systems that exist within it; and finally, though adapt tion to environment may permit precise adjustment to rhythmical changes extendi over considerable periods, and though animals generally become most specializ when conditions are most stable, there is no evidence that living systems are caus to change from one species to another by the transformations of habitats due physiographic succession. The pattern of evolution is set by environment, but the is little or no evidence that changing environment causes adaptive variations such a degree that new species are produced. Animals adapt themselves to enviro ment by changing their systems of activities, but such responses are apparently li ited in extent to the inherent possibilities of variation already within the syste Animals have great powers of adaptation to environment, but are not fundamental changed by it. Environment permits evolution and controls its course, but does n appear to cause it."

This concise statement of fact, which is in complete accord with t *Secret Doctrine* of 1888, sums up the present status of the doctrine of evol tion. Certain points stand out:

1. Descent of man and ape from a common ancestor cannot fit into th for reasons connected with the embryological development of both.
2. What is the "power of response to environment?"
3. What sets the "pattern of environment?"
4. What sets the "limit to the inherent possibilities of variation?"

It requires a strong bias indeed not to see the necessity of postulating, not only a base plan of types, but an inherent working intelligence—the "Reflection" of Dhyan-Chohanic wisdom. H. P. B. says furthermore:

> "The real question at issue is: What CAUSE—combined with other secondary causes—produces the variations in the organisms themselves? . . . The truth is that the differentiating 'causes' known to modern science only came into operation after the *physicalization of the primeval root-types out of the astral.* Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of ordinary physical forces with which our present senses acquaint us."

Theosophists are familiar with her diagram illustrating the descent of the horse from its primeval root-type.

Nature follows the engineering "law of least work." The fixed root-types are as few in number as the purposes to be achieved allow, and the modifications permitted by them as few as are allowed by necessity of interspecial adjustment and the necessities of growing potentialities of consciousness.

Most certain it is, with Prof. Pearse's words before us, that the day is not long until Darwinism will form only a minor part of the *true* system of evolution as finally accepted.

"THE ANARCHY OF SCIENCE"

This title (taken from the works of Prof. Gustave le Bon, which might well be more studied by Anglo-Saxon questioners of the sphinx of matter), describes the conflicting theories in scientific circles today.

Sir William Bateson, rebuking dogmatism in evolutionary theories, says:

> "Every theory of evolution must be such as to accord with the facts of physics and chemistry, a primary necessity to which our predecessors paid small heed. . . . Of the physics and chemistry of life we know next to nothing."

The *facts* of Sir William Bateson, coming into conflict with the theories of Prof. Osborn, the latter rebuked Bateson in no uncertain, and indeed quite personal, terms, demonstrating once more the truth of H. P. B.'s words: "If facts conflict with theory, so much the worse for the facts."

Chemistry now comes to the rescue of Sir William Bateson's biology. Prof. L. T. Henderson, Harvard University, states that whatever the changes undergone by animal forms during evolution, the physical and chemical composition of those forms has undergone little change, owing to the nature of bio-chemical reactions. Therefore, he says: "Any theory which postulates continuity in evolution is very unsatisfactory to the chemist."

Prof. Henderson, nevertheless does not, naturally, take into account the fact that matter in all its forms and powers is the product of evolution, and that, therefore, chemical laws have not always been what they are now. There is thus a probability that forms really have undergone more changes than chemistry may be inclined to allow them. But for "straightline" evolutionists to postulate a change in matter, going *pari-passu* with its development into forms, would, first, set all the sciences once more afoot; second, take them into the heart of Theosophy; and third, force them to the verge of admitting a Primal Cause containing all the potentialities of Matter *and* Mind. This is not to be looked for just yet. It would seem, however, that if scientists will insist upon palming off theories as "demonstrated truths," it would be well for them to get together on their stories. As matters stand, only minds unhinged by two thousand years of antinomialism in theology, can fail to see the radical inconsistencies.

Nevertheless, we have come far since the day when Huxley, the Gra Master of Materialism, claimed all morphogenic changes to be the results varying forms of chemical activity.

Black Magic in Politics

A popular American campaign speaker has this to say of his work:

> "I hate it. I can't bear to appeal to the emotional side of men and wom It is like bad sportsmanship.
>
> "It is like being a thief of their property in their own right to think and for themselves. It is horrible to see five or ten thousand people all being chea into a moment where they all think alike. I always feel horrible after one of th evenings. I feel like a burglar of ideas who has broken and entered through hun passions and used the jimmy of emotions."

We have seldom seen a more intuitive and truthful statement, or showing a better perception of true ethics. The emotional campaign speak the passionate revivalist, the jingo newspaper publisher who masks his jun ethics with an appeal to "patriotism;" all these employ nothing more or than conscious or unconscious black magic.

The cause is largely ignorance. To understand the true nature of th appeals, the portion of one's own nature upon which they act, and to disco accordingly, is easy for the Theosophist. For the orator and for his audien to whom the conscious principles in man are *terra incognita* absolutely, and whom, therefore, *that which is desired is that which is righteous,* the case far otherwise.

Reptile Intelligence

In the *Literary Digest* appears an account of instances of animal hom powers. Among others, two turtles were taken in a sack 150 miles acros desert and two mountain ranges. One of them escaped and was found ha way home later on.

Scientists claim explanation of such phenomena by the "muscle sense" other phrases which fill the eye but mean nothing.

The article states that it is improbable that the turtles could have cau any glimpse of the route. If they did, and if this were the cause of th ability to find their way home, then they certainly possess powers of mem and locality co-ordination far superior to those enjoyed by normal hun beings. The "muscle sense" is ruled out, for there could be no memory muscular movements where the muscles were not moved.

The true explanation is that "reason, which . . . develops only the expense and loss of natural instinct, is a Chinese wall slowly rising on soil of sophistry, and which finally shuts out man's spiritual perceptions which the instinct is one of the most important examples." *(Isis Unveil* I, 145.)

In man, instinct, crippled and deformed as it is, is a false guide n belonging chiefly to the lower nature. But the *spiritual instinct* can be gained and synthesized with the reason; and this synthesis is the only t guide to life and ethics.

There is only one way to accomplish this, and that is to realize that *Intelligence* in all things proceeds from the One Indivisible and Bound Spirit which is the same identical Existence in every living and (seeming inanimate thing.